

Classical Plagiarism



BY PROF.
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PLAGIARISM.

**The charge of plagiarism was
freely
bandied about by Greek authors.**



Aristophanes accused Eupolis of 'vilely turning his *Knights* inside-out in the *Maricas*' (*Nub.* 553-4) and other comic poets of **stealing** his 'images',

and Phrynichus Comicus was
similarly accused (Scholl.

Ar. Av. 750, Ran. 13).

SEX

**Isocrates said that
some of his rivals
made a living out of
copying his writings
(12. 16, cf. 5. 94).**

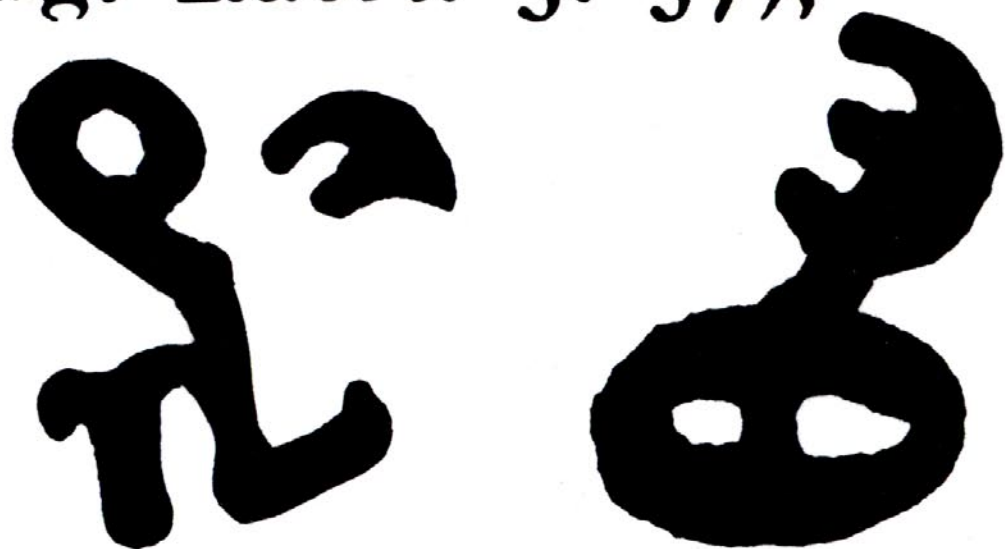
σκοπός,
σκοπός,
σκοπός

πολιτιστικός

Among philosophers, Democritus is reputed (Favorinus ap. Diog. Laert. 9. 34) to have charged Anaxagoras with **'filching'** (ὑψηρῆσθαι) **astro**nomical theories from someone else.

Plato was said
have taken the
idea
of the *Republic*

from Protagoras
(Diog. Laert. 3. 37),



and Epicurus to have

plagiarized



from his teacher Nausi-
phanes (id. 10. 7 and 14).



Heraclides accused
Apollonius of Perge
of appropriating
Archimedes' unpublished
work on conic sections.



PSEUDEPIGRAPHIC LITERATURE.

Antiquity has left us a number of writings which evidence, internal or external, proves not to be the work of the authors whose names are traditionally attached to them. The causes of this seem to be chiefly:



(c) Rhetorical exercises

in

the form of speeches, letters,
etc.,

supposed to be by well-known persons,
now

and then were taken for their real works.



Thus, no. 11 of our collection of Demosthenes' speeches is a clever imitation of him, said by Didymus, *In Demosth.*, col. 11, 10, to come from the *Philippica* of Anaximenes of Lampsacus. The Epistles of Phalaris are the most notorious work of this kind, thanks to Bentley's exposure of them.

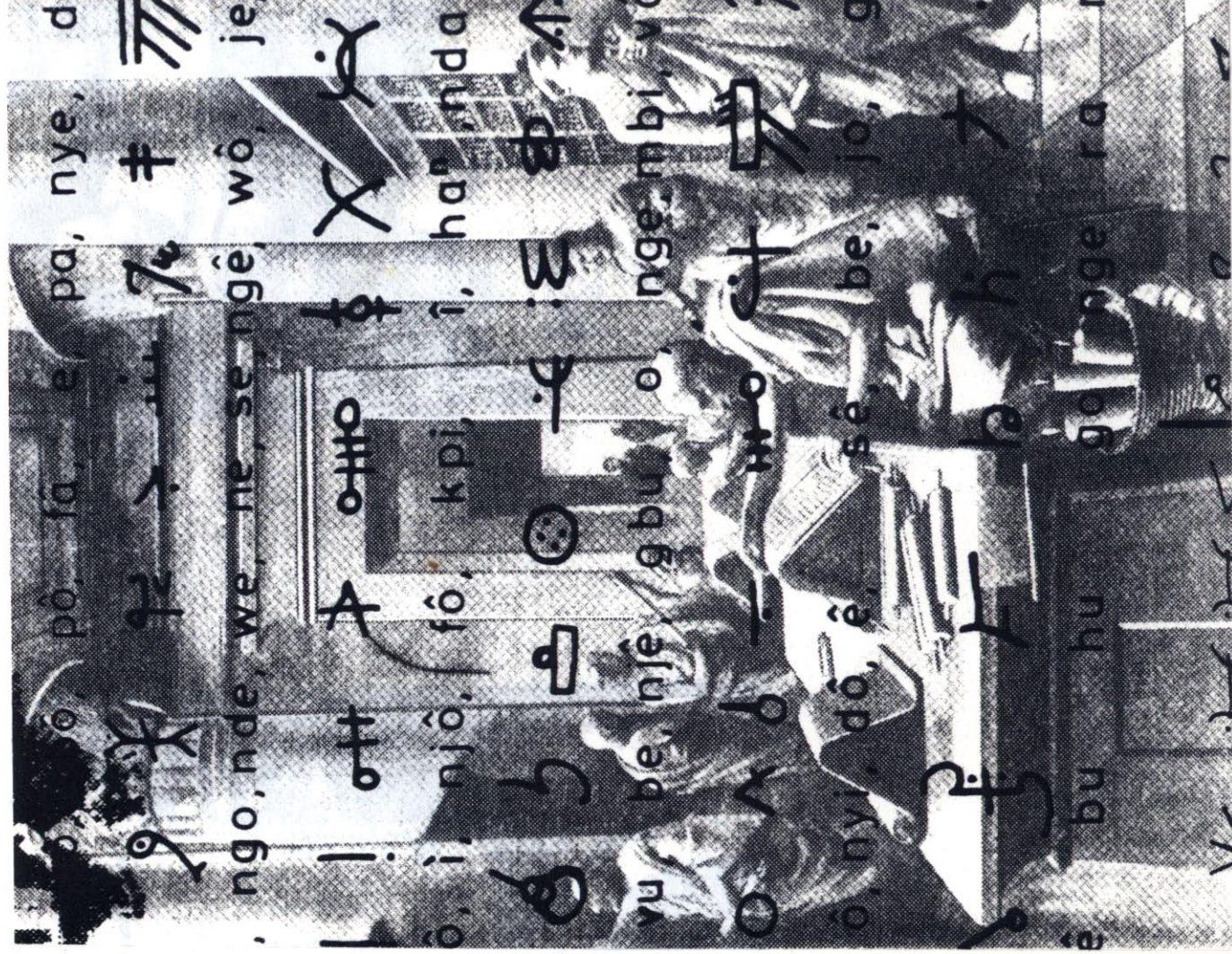
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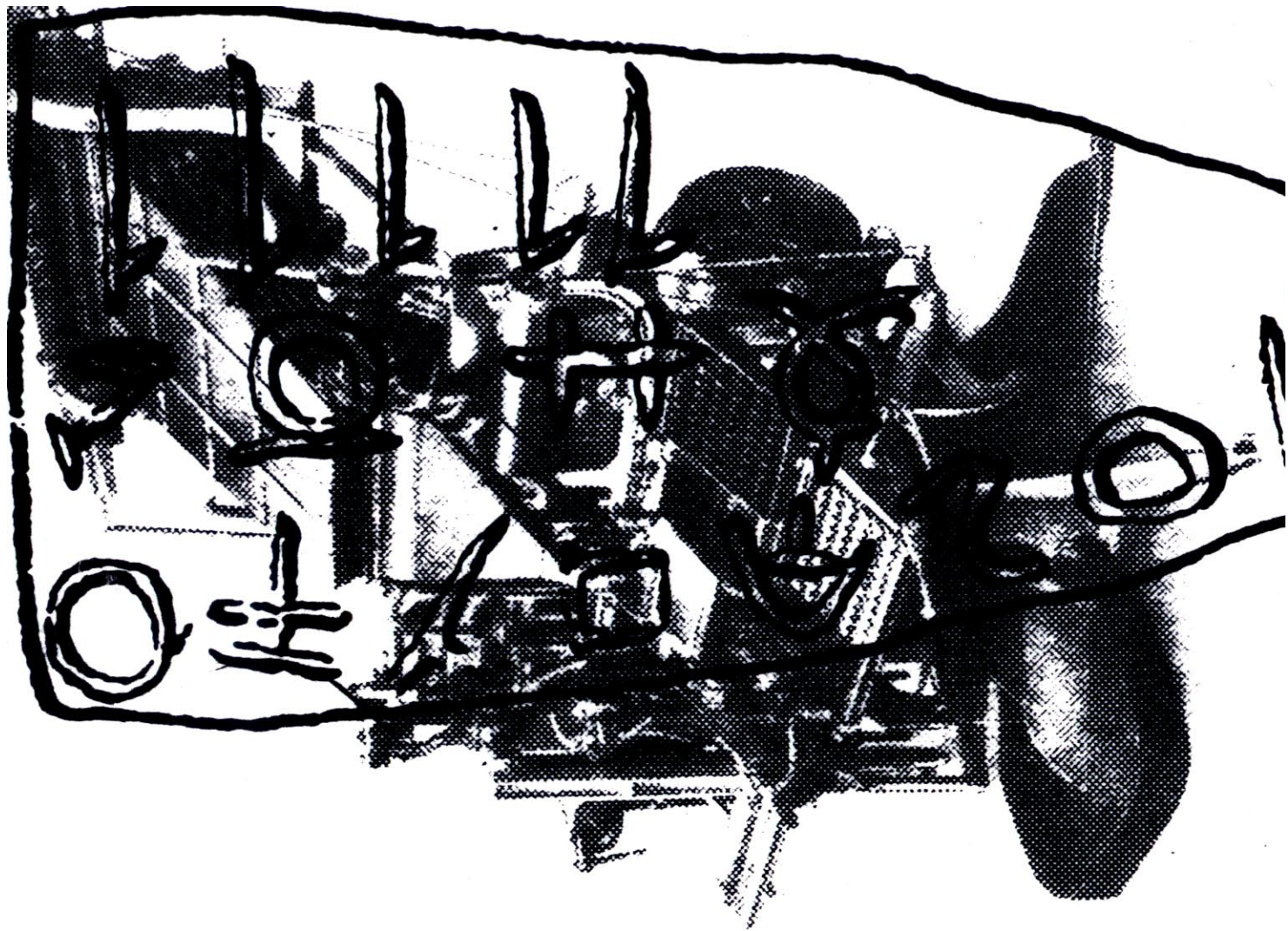
(d) The existence of
**deliberate forgeries,
made to sell**

is vouched for by Galen
(*In Hipp. de nat. hominis* 2.

57, 12 Mewaldt).

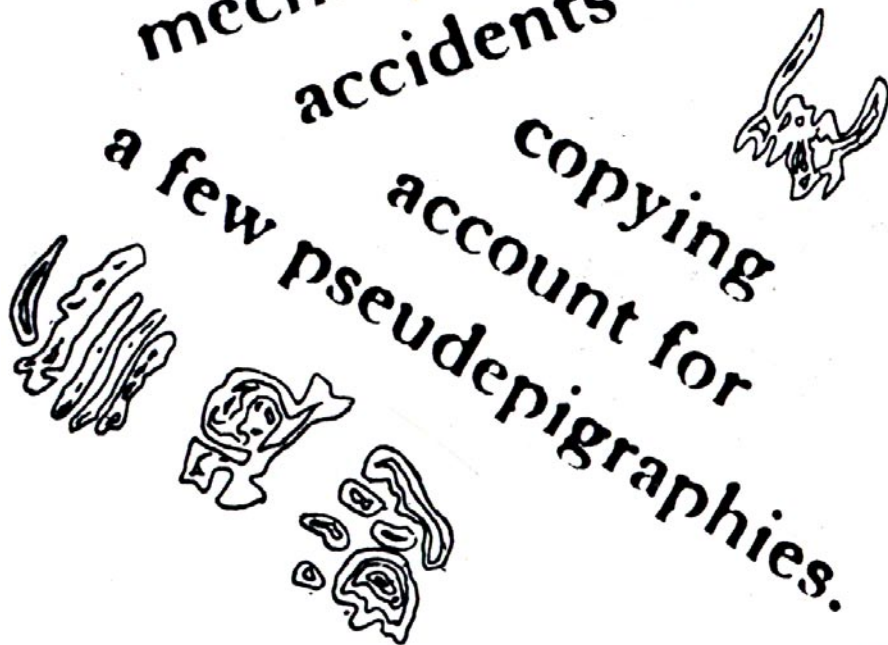
કેવેચારીના પાપને બેશકપણ ટોરના





(e)

Various
mechanical
accidents of
a few pseudepigraphies.
copying
account for



(f) But the

most frequent cases are of rather late date and connected with the craze for producing evidence of the doctrines one favoured being of great age. For instance, the numerous Neopythagorean treatises, whereof specimens are preserved chiefly in Stobaeus, are regularly attached to the names of prominent early Pythagoreans, including Pythagoras himself (q.v. 1), despite the fairly constant tradition that he wrote nothing. The Sibylline oracles (*see* SIBYLLA) are an outstanding instance of this; Phocylides (q.v.) is the alleged author of a long set of moralizing verses pretty certainly the work of an unknown Jew and of late date. Christian literature has some glaring examples of this practice, notably the Clementine Recognitions and Homilies, most certainly neither by Clement of Rome nor any contemporary, and the works attributed to Dionysius the Areopagite, really produced some three centuries or more after his death.

26



**PSEUDO-
CALLISTHENES.**

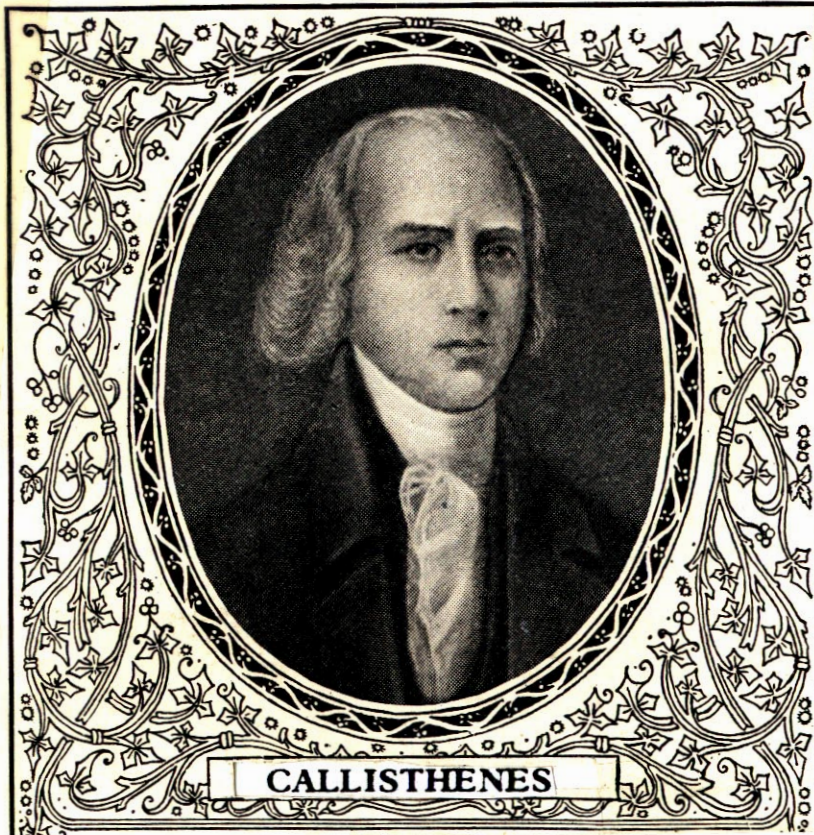


CALLISTHENES ?



The so-called Alexander Romance,

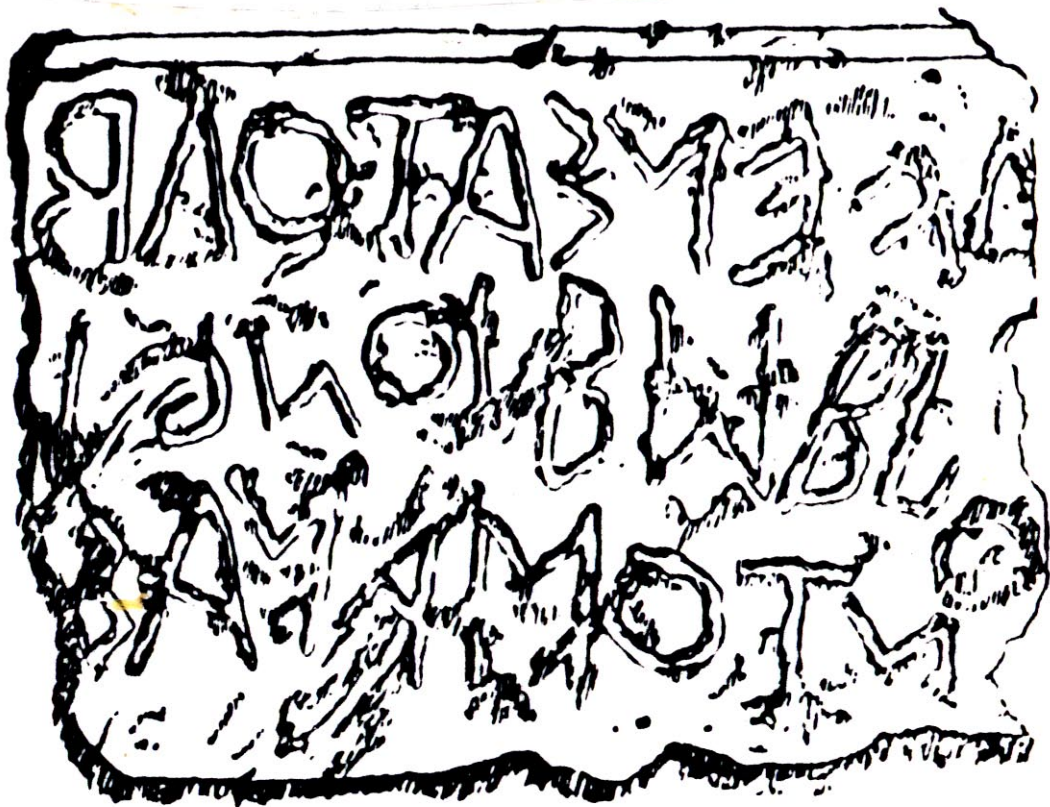
wrongly ascribed in antiquity to



Ἐπεὶ δ' ἡ φύσις μὲν ἐστὶν ἀρχὴ κινήσεως
ἡμῖν περὶ extant ἐστὶ, δεῖ μὴ λανθάνειν τί ἐστὶ
ουμένης αὐτῆς ἀγνοεῖσθαι καὶ τὴν φύσιν. . . .
τὸ δὲ δυνάμει καὶ ἐντελεχείᾳ ¹, ἢ μὲν τόδε τι,
καὶ τῶν ἄλλων τῶν τοῦ ὄντος κατηγοριῶν ὁμοίως
ὑπεροχὴν λέγεται καὶ κατ' ἔλλειψιν, τὸ various
καὶ ὅλως κίνητικόν τε καὶ κίνητόν· τὸ γὰρ κίνητ
τὸ κίνητόν κίνητόν Greek κίνητικοῦ. οὐκ ἔστι
μεταβάλλει γὰρ αἰεὶ τὸ μεταβάλλον ἢ κατ' οὐσίαν
κατὰ τόπον, κοινὸν δ' ἐπὶ τούτων versions,

whose complicated textual relationships

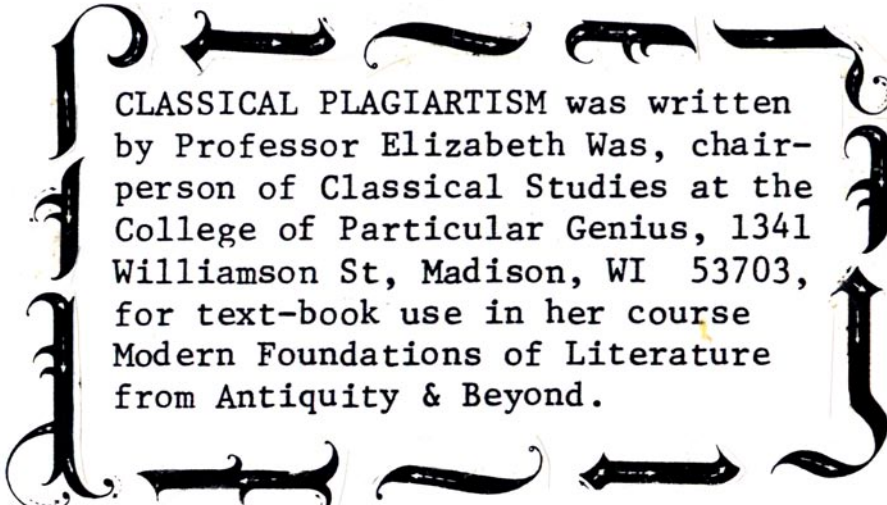
—reaching back to



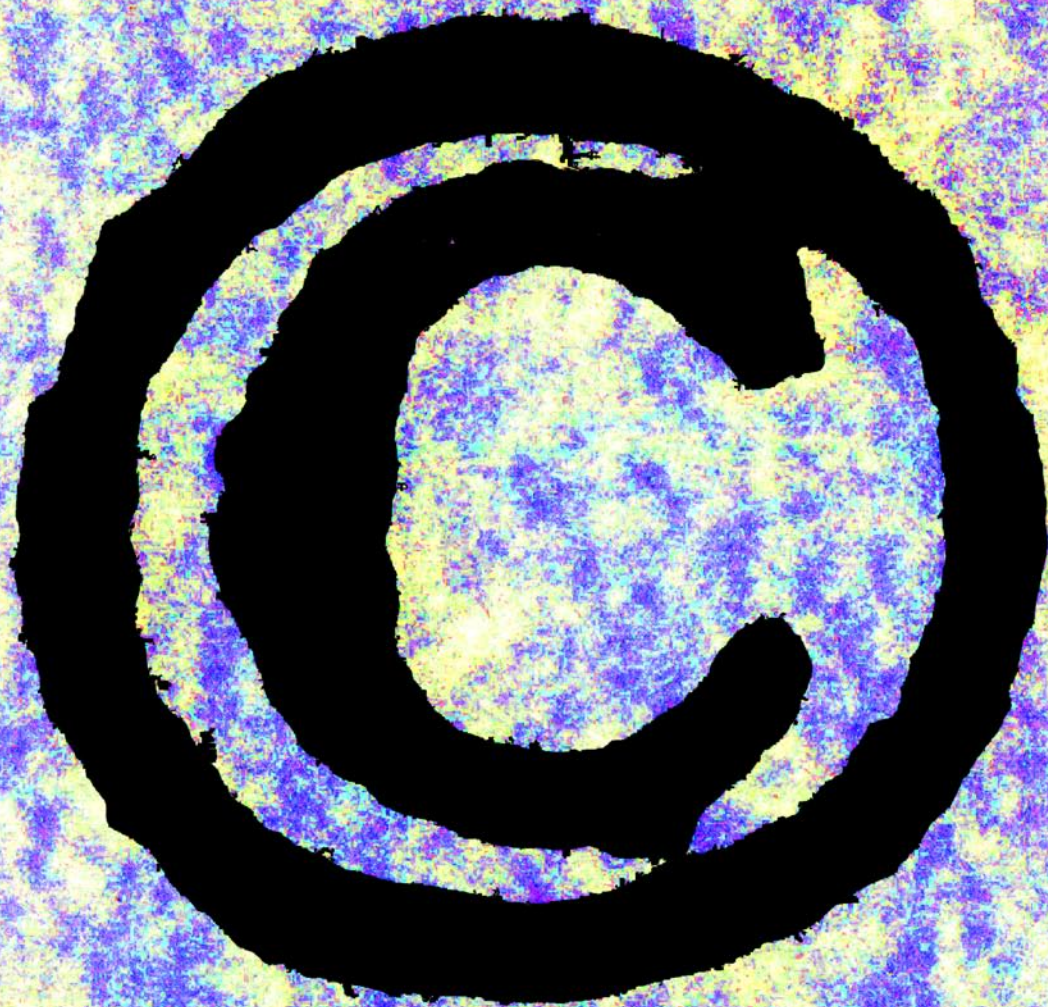
about 100 B.C.—



have been unravelled by Merkelbach.



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